

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., AUGUST 30, 1904.

NUMBER 12.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PROF. U. G. MORROW, Editor.

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PUBLISHER'S ANNOUNCEMENTS.

Important Matter Concerning The Flaming Sword in Florida.

THE MATTER on this page concerning the adoption of new subscription methods we have deemed important enough to repeat in this number, and it will perhaps appear in a few future issues. The object is to get all our readers generally familiar with our policy on this line, so that there may be no misunderstanding when one's subscription expires. The Postal Department at Washington has given authority for entry of THE FLAMING SWORD as second-class mail matter, and one of the requirements is that all of the names on our list shall be those of bona fide subscribers; therefore it is imperative that we maintain this standard.

In our issue of October 16, 1903, we made some important announcements regarding the adoption of a new policy with respect to subscriptions to THE FLAMING SWORD. We have removed from our list all names of those whose subscriptions have expired and who have not renewed; and we here re-announce that neither safe business principles nor the postal laws will admit of our sending THE FLAMING SWORD right along after expiration of subscriptions, without some order or request to have it continued. A legitimate subscriber is one who orders THE FLAMING SWORD sent to him and pays for it, or agrees to pay for it during the year for which the paper is ordered. The adoption of such a policy obviates all misunderstandings and saves us from loss. In past years we have lost thousands of dollars because of our generosity, which in numerous cases was unappreciated—many ungrateful persons seemingly having reached the conclusion that it was a favor to us to have them receive our publications. We want every-

thing fair and square, both for us and those who may favor us with their patronage or support. We believe it to be an honor to assist in any way the great cause of Koreshanity.

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able to pay at once or not; we will extend credit for one year, but we do not feel that we can do more. If your subscription is expiring, send us remittance or request for renewal; in either case, the postal authorities will regard you as a legitimate subscriber.

Our New Subscription System.

We have instituted a new system of subscription records on our list, abolishing dates and substituting numbers. We have made a transposition from dates to numbers, without loss to our readers. Seven months have elapsed since the last number was issued, but that makes no difference with the subscriptions, for during that time we have not counted the subscriptions as running. All subscriptions will

BRIEF DIRECTORY of The KORESHAN UNITY, Estero, Lee Co., Fla.

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be carried out from now on just as left off October 16, 1903.

The number on the address tab is the "Whole Number" of THE FLAMING SWORD with which a subscription expires. In all, 569 numbers of THE FLAMING SWORD have been issued since the time of its founding. Vol. XVIII, No. 1, was 559, though issued seven months after date of suspension. Suppose one whose subscription is expiring with this issue, No. 569, sends remittance for a year's subscription. We credit the dollar on our books, and add 52 to 569, and put "621" on the address tab. In the case of the subscriber here instanced, when No. 619 is issued, we will check, with a blue pencil, the first paragraph in the square in the center of this page, advising that the subscription expires in two weeks, and soliciting renewal. When the number in the small square agrees with the number on the address tab the subscription expires with a current issue, and no more papers will be sent until renewal is received.

Our Offer to the Poor Hereby Revoked.

THE FLAMING SWORD has been entered at the Estero post office as second-class mail matter. The postal authorities at Washington consider that our offer to the poor will lead to prohibitive results—that of obtaining names not legitimate subscribers within the meaning of the law.

We therefore announce that our offer to send THE FLAMING SWORD free to a limited number too poor to pay, is hereby revoked. No more names will be received on that basis. We would suggest that perhaps those whom THE FLAMING SWORD is likely to benefit are those who have sufficient tact, courage, and love of the truth to make personal sacrifices to the extent of at least \$1.00 annually, and thereby be enabled to subscribe for THE FLAMING SWORD on a basis acceptable to the Postal Department at Washington.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., AUGUST 30, 1904. A. K. 64.

Whole No. 569

Character and Location of the Garden of Eden.

CONTINUED FROM ISSUE OF AUGUST 9, 1904

The Law of Death in Reproduction; the Mourning of Lebanon and the Fainting of the Trees of the Field; the Restraints of Celibacy.

KORESH.

“THUS SAITH THE LORD GOD; in the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.” The descent of this character or power under discussion, is of so great importance to the Lord God as to cause him to induce or institute the most profound grief. The “deep” was clothed in sack-cloth; the floods—meaning the inhabitants of the earth immediately under the influence of the power of the regenerating force of the Lord’s impregnating instrumentality—were restrained in their careers and directed in their courses, because the descent of the Christ into the race by virtue of the generative function of the church, gave it its momentum and determined its activity. The Lord Jesus was the Seed of God. He was the promised Seed; for this reason he came into the world to be planted for the regeneration and multiplication of the Sons of God by regeneration (reproduction), for nothing else is meant by regeneration than reproduction and multiplication. The mourning caused was the condition into which the church declined in the processes of regeneration.

The law of death in the planting of seed, holds good in the plane of the Lord’s regenerative processes as in every other kind and degree of growth. Everything that is sown dies when in process of reproduction; every kind of seed passes into a disintegrative process before it can develop the regenerated, reproduced crop;

therefore, when the Lord dissolved his personal form in the process of his theocrasis (translation) and disseminated as a consequence, the Holy Spirit, the Holy “Ghost,” which was the seminal essence of Deity sown for the regeneration of the Sons of God, it necessarily had to die; for, “Thou fool, that which thou sowest is not quickened except it die.” There can be no greater absurdity than the belief that the Lord’s personal form ascended into the material heavens, and that at some future day it will come down from the physical heavens, riding on a material cloud. It is in direct opposition to the Lord’s own expressed declaration that he was the living bread to be eaten by his people, and that when he went away he would be in them and not in some far off material world.

The Lord dissolved his person in the presence of his Disciples, and was absorbed by his church; this was after his resurrection from the tomb of Joseph of Arimathea. He both ascended and descended. It is in the consideration of His descent into the church and his declension with the church that the mourning was instituted. The mourning that followed the decline constituted a part of the very function of the law of regeneration. The very conditions of the declension caused the anguish called the mourning, because the anguish was the incidental concomitant of the sin which the Lord took upon himself in his descending function of the “scapegoat,” which he was made in the assumption of the sinful condition into which his descent reduced him.

“I covered the deep for him.” The profoundest sig-

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nificance of this covering of the "deep" can only be understood when the significance of the "deep" is first known. The "deep" here implies all of the conditions belonging to the church itself in its fall; for as waters are the result of the cloud and its precipitation in the form of the rain proceeding therefrom, so the "deep" of human existence proceeds from the acts and processes of generation. Generative processes produce the great ocean of human life, and in the extreme sense these processes constitute the "deep." To cover this "deep" is to impregnate it with the Word of God, who is the Lord Jesus—the very God. The final life of Christ—after his descent into the hells of generation and regeneration—will restrain this "deep," and these floods of sensualism will be stayed and the life of God will appear in that humanity which, in the beginning of the dispensation, was partaker of the living Word sown in the race, for it was this Word which the sower sowed for the life of the world.

The church and the world have yet to learn that one of the functions of Deity is to die, and that death has its origin in the power of the Creator to enter death through the Lord's animal life. The final influence of the Lord through his death in the church, will be to resurrect the Sons of God from the sensual existence. This final transformation of the corruptible to the incorruptible, of the mortal to the immortal, is through the restraint put upon the sexual tendency of the sensual and unregenerated, imperfect propensities. It will be through the conservation of the two sex energies and their appropriation to the higher uses of life, that the race will be exalted into its ultimate glory as the offspring of the universe, the offspring of God; thus it is prophetically declared: "And I restrained the floods thereof."

Causing Lebanon to mourn is to induce chastity through the processes of overcoming the sensual, which implies a conflict; for one cannot enter into the chaste state from the sensual state without restraint upon the passions—which is an act of sacrifice, because the sensual propensity is inclined to indulge the sensual act for its pleasures; and to overcome is to become chaste in thought and act. The kingdom cannot be gained without sacrifice; and when one sees the truth of this law and perceives that life can only come through obedience to the law of sacrifice, it involves a mourning; that is, a state of anguish. The reason of this is because the truth is first known while in the state of mortality. The truth comes to one without the corresponding life; then the life is made manifest through the application of the truth. It is the beginning of the conflict of truth with the powers of death, the determination of the truth to overcome; in one sense and degree, it is the battle of Armageddon. It is not, however, the only phase of this battle.

"And the great waters were stayed." To stay the waters is to restrain their sources, to dry up their springs; and as the sources of the common life of the human race reside in the propagative principle and in the application of their laws, so, therefore, to restrain these great waters is to virtually cut off the cohabitation of the sexes in the institution of the celibate order of life. This, in fact, constitutes the balancing act of the law of equilibrium, and without it the universe could not be maintained in its perpetuity. This is the law of virginity; and the very fact of the Lord's inception, gestation, and birth into the world through the virginal state of his earthly Mother, is a demonstration that in virginity there are higher possibilities than in the act of sensualism.

Libra or Balance, in the Zodiac, coördinates with Aries; but we have now the constellation Libra in the sign Virgo. Libra is there culminating, hence, as the constellations are in the heavens and the signs are in the earth, Virgo exerts her powers on the earth plane; and because of this the virginal principle will find its supreme activity on the natural plane, with its influence exerted with the flesh, therefore a normal restoration and equilibrium will follow.

One of the first thoughts in opposition to the doctrine of celibacy, and one of the first questions propounded, is, What would become of the world if every one should come into your belief and act upon the sentiment? The highest and culminating act of God's purpose with the race was to restrain the sensuality of a maiden, and while in this self-restraint this Virgin conceived; the Son of God was thus brought into the world that through this law of restraint, after its retroactive influence, there should come upon the world the greater influence of the power of chastity, that through it the restraints of sensuality should bring into existences the fruits of the tree of immortality.

"And all the trees fainted for him." The trees are the various denominations which spring from misinterpretations of the Word—the doctrines and life of the Lord. When the Lord actually makes his appearance it will be so in opposition to everything taught in the church, and the power of his manifestation will be so great, that the false churches will fall into the swoon of dissolution—disintegration. This state of the various trees of so called Christian belief, the various denominations of the spurious Christianity, is called fainting in the English version of the Scriptures. A fainting is the suspension of the voluntary powers and functions of the body; this is the condition that will fall upon those churches which pretend to be the church of the Lord Christ. It is in the very power of the Lord's descent and his acquisition of the state of sin, that these possibilities are engendered; hence, "thus saith the Lord God, I caused these things."

New Century Studies and Reviews

Lucie Page Borden

THE TRAGEDY OF THE ATOM.

Recent Observations Have Resulted in the Overthrow of Chemistry;
Review of the "Electric Theory of Matter."

NO CHANGE in the scientific world could be more pronounced than that which hinges upon the disavowal of the old theory of the indestructible atom and the adoption of the new theory wherein the breaking up of the atom forms a prominent feature. The electric theory of matter is succinctly detailed by Sir Oliver Lodge in the current number of *Harper's Magazine*. The writer begins with the frank confession that neither he nor his colleagues know anything of the nature of electricity itself, though they believe it may be one aspect of matter. Right in the face of this confession he affirms that electricity cannot be manufactured; it can only be moved from place to place like water. This statement may be challenged by any one who will take pains to examine the writer's remarks. The thesis which he desires to explain and justify is stated in these terms: Matter is composed of electricity and of nothing else.

After presenting in outline the theory of electrons (the smallest thing known), with an account of their properties and movements, the view of the atom now accepted by the majority of scientists and sustained by recent observations is given: "An individualized mass of positive electricity, diffused uniformly over a space as big as an atom,—say a sphere of which two hundred million could lie edge to edge in an inch, or such that a million million million million could be crowded tightly together into an apothecary's grain. Then imagine, disseminated throughout this small spherical region, a number of minute specks of negative electricity, all exactly alike, and all flying about vigorously, each of them repelling every other, but all attracted and held in their orbits by the mass of positive electricity in which they are embedded and flying about."

Now this panoramic view of the new atom is reinforced by some account of its breaking up or collapse due to the collision between its parts. A substance which has over 200 times as many electrons to the atom as hydrogen, begins to be radio-active, and in radiation is the tragedy of atomic life—tragedy for the scientists themselves, as it has effectually slain their old theory of the immutability of the material atom; and a tragedy for the poor little particle which wears itself out in shining.

Atomic radiation has been very closely observed by a Montreal scientist, who has subjected it to the influence of a magnet with the result that he has found three distinct parts or rays: "(1) The so called β rays which are the shot-off electrons already mentioned; (2) some γ rays appear to represent an ethereal pulse,—

an analogue as it were of the sound-wave caused by the explosion or act of firing; and (3) more important than either, a third kind of projectile called the α rays, which are newly-formed atoms of foreign matter or new substance."

Here, then, in observations vouched for by a scientist of note, is a bona fide account of the creation of new atoms. Now if all matter is composed of electricity and of nothing else,—the thesis which Sir Oliver started out to justify,—has there not, in the production of these new atoms of foreign substance, been a production of electricity itself, notwithstanding the remark made at the outset by Sir Oliver, that electricity could not be manufactured?

The crux of the article is in the frank avowal that all kinds of matter are to some extent radio-active, therefore all kinds of matter break up, and in the act of radiation coincident with collapse, new atoms of foreign matter are formed. Sir Oliver does not try to disguise the fact that these atomic missiles flung out as he says with extraordinary violence, were proved by the magnet to be positively charged and to have twice the atomic weight of hydrogen. The electrons shot off in the β rays were negative. This precludes the possibility of mistaken identity. The writer in expounding the new theory does not confine himself to an attempt to show that these particles are simply set free from the colliding bodies. On the contrary, he explicitly declares that the atoms of radiation are undergoing "transformation," and he refers to the fact, now widely known in scientific circles, that Sir W. Ramsey saw the helium spectrum develop in a tube which contained nothing but radium-emanation,—a clear example of metamorphosis of substance.

This discussion shows that the position of the scientific world has changed completely since it was brought face to face with the discovery of radium. It is now veering toward the idea of transmutation, which was called conclusive proof of mental alienation not very many years ago. Time with its discoveries in the field of molecular motion has shown the discomfiture of the old chemists, who clung so persistently to the belief instilled by years of prejudice, that the organic basis of the universe was purely material. It would now seem to be established by recent experiments, beyond a reasonable doubt, that the atom is not a fixed quantity. It would also seem to be sufficiently demonstrated that matter of one kind may be converted to matter of another kind, as witness the production of helium in a closed tube where only radium was injected.

Another quarter of a century will hardly pass without some more pronounced discoveries of another nature. It is clear that the interconversion of elementary substances opens a wide vista. The whole subject of the free radiation of the sun's energies through space will have to be canvassed anew. If the doctrine of metamorphosis obtains, it will not be long before the Koreshan view of the interchange of solar and terrestrial elements will be favorably received. The

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amount of money which has been expended in scientific experiments will not have been wasted if it has been successfully proved that transmutation of elements does take place, without the knowledge or volition of the experimenter. These latter-day seekers were not trying to find the philosopher's stone, but the moment they perceive that radio-active bodies permit of the creation of new matter, they find out one of the wonders of the universe, if not its very foundation principle.

The electric theory of matter does not reach the truth, because it does not reach to the formation of matter from the metamorphosis of spirit; but it is vastly important in that it has effectually converted the most obdurate believers in the unchangeable character of the physical atom. Electricity is one of the most wonderful agents, and it is always created in every kind of alchemical reagent, but it is a form of physical energy,—it is not matter.

The Koreshan school of thought will be able to instruct the world in the matter of electricity, because it has never been under the influence of materialistic conceptions. The whole world will learn that the substances of light, heat, electricity, magnetism, gravity, and levity are always the product of the dissolution of matter; also that the most indefatigable workers have failed to detect the fact that these substances are created and not set free.

Man's Relation to the Universe.

THAT MAN does not stand unrelated to the earth which forms his physical environment, is a foregone conclusion. How intimate this relation is few suspect. Life has been defined as perfect correspondence between the organism and the environment. In the heyday of health man is supposed to find in his environments all that pertains to continued activity. When he falls out of heart with life, it is because the correspondence is broken by means of some disaster, physical or moral. When death overtakes him it comes on account of some failure in the organism to respond to the influence of environment. He wastes his force without being able to appropriate from any fund of recuperative energy. There should be a being endowed with the power of perpetual self-renewal, and this being should be able to glean from the vast field of resource so as to prevent all decay of the faculties.

As things are now, man becomes subject to mortality through conditions imposed upon him through his inheritance of physical and moral taints from the race. In order to be perfectly adjusted to the universe, he will have to be born again into a higher kingdom, where he will lose his hereditary predisposition to suffering. It would also be necessary to exclude the loss incurred through the descent of his activities into the vortex of reproduction. That force which goes out to reproduce himself in offspring, should in this upper kingdom be applied directly to maintain himself in equilibrium. In other words, the product of the union of the pneumatic

and psychic essences would not be another being as mortal as himself, but they would perpetuate the parent organism in its biunity.

Another source of waste in the ordinary human being is worry. Man feels himself inadequate to the demands upon him. He cannot adjust himself to the exigencies of life. The struggle to survive, to reach the top, to shine among his fellows—all these efforts waste his energies. He begins to flag, and soon his heart breaks or his mind weakens; he lays down his arms and sinks into the grave.

When he is born into the race of the Immortals, man looks back into the vortex of ambition and sees how it resulted in his ruin. The higher race lives in the enjoyment of all the blessings which flow from the equilibrium of love and intellect. It is lifted out of the seething vortex of human woe, where unsatisfied desire forms the fiery lake that burns forever. Through the actual impulsion of the senses, lower humanity comes under the power of death. To escape from bondage and be brought into harmony with universal life, there must be a constant reciprocity between reason and will.

It remains to inquire how the human race can be lifted up into the higher kingdom. This is the crux of the whole matter. The most wonderful testimony upon this subject has been given by Nature. The members of the animal kingdom become an integral part of the human kingdom by being incorporated into the life of the latter. So the Gods must stoop to incorporate man, ere he can rise into the higher life. It will be said that the animal loses its individual life in its progress toward the apex of creation. But the animal with its limited self-consciousness comes into conjunction with a whole new circle of experiences when it replenishes the life above it. Thus it gains. So it is when man rises into the sublime consciousness of Divinity. The mineral is not radio-active until it has embraced all the experiences of its own plane, and incorporated the essences of the seven primary metals and the five minerals. When man has completed his cycle of experience he has incorporated all the lower kingdoms; then he is capable of creating a vortex to draw in the substance of renewal—the life from the Gods above, just as the little particle of radium does. By virtue of his attractive force the Gods stoop to incorporate him into their own sphere. Then he becomes universal in his consciousness, with an organism that is in accord with its environment.

Service and the Force of Aspiration.

IT IS THROUGH the force of aspiration that the soul rises beyond the clouds where the sun, in unclouded splendor, sheds its rays. Intense, persistent, untiring aspiration is the source of a higher satisfaction than those who stay content on lower levels know. It is not the man who shuns humanity and shuts himself into a cell who becomes its truest benefactor. It is rather he who, in the service of the race, still mingles with his fellowmen, though at the same time his eyes are fixed upon the heights.

The Policy of Mutual Concessions.

THE WORLD has stood back to watch the fight between Japan and Russia. It has been in the exercise of independent judgment during the whole time that this conflict has progressed. Now the German steamer Arabia, chartered by an American line, has been captured and half her cargo seized by Russia as contraband of war. Everybody knows that this term comprehends goods that are forfeit to the enemy if captured under the flag of any power. No neutral government is permitted to furnish supplies to either of the contestants without incurring risk of capture from the other, during war.

It is said that Russia has formally protested against British shipments to Japan, and this protest has been reinforced by the seizure of the steamer Malacca sailing under British colors. A question in regard to the right of Russia to send her warships through the Dardanelles has also been raised. This action on her part is said to be in open violation of obligations entered into by treaty.

The necessity for mutual concessions among the powers, each of which should be governed by international courtesy, cannot be too highly recommended. There must be a spirit of large generosity in their dealings one with another, not swift to take umbrage, but, ready to meet all questions fairly, let each nation resolve to set the example of fair-mindedness and magnanimity. No nation can afford to be careless of her reputation for courtesy; and when these contested points arise they should be settled by a conference of the powers, where each must be ready to yield to the other in matters of dispute. The same code of honor which holds good in personal disputes may be applied to public grievances, and in the former it is well known that the one who shows the greatest consideration for his neighbor gains in the end.

Technicalities have been raised in regard to all the points at issue, but the real point at issue is, how far any nation can dispense with the friendship of the others, which it will forfeit by disregarding their claims to civility.

The Nobility of Jesus the Christ.

THE LORD in his divine humanity was a target for every form of abuse. His motives were impugned, his character vilified, his doctrines reviled. But the outcome of His mission was triumph and the discomfiture of his enemies. He forgave them on the cross, but that forgiveness, which showed the nobility of the Man they tried to vanquish, did not absolve them from the penalty of their acts. They could not enter into the kingdom of heaven save by the door. For that age they had shut themselves out of the fold.

Those who spend their lives in loving service and devotion will be made one with the divine will and the divine purpose to redeem mankind.

General Contributions

WATER AS A UNIVERSAL SOLVENT.

A Chief Agency in Cosmic Economy; Why and How it Cures Disease; Laws of Healing.

DR. J. AUGUSTUS WEIMAR.

"**I**F WE TAKE of the two gases, hydrogen and oxygen, three equivalents, two of the former and one of the latter, and unite them," says the Founder of Koreshanity, "we obtain as the product of the union a substance called water. But in this union of the hydrogen and the oxygen as such, both are destroyed;" that is, metamorphosed or transformed. This metamorphosed or transformed substance—water, is neither alkaline nor acid; it is free from odor or taste. That is, when it is pure it is destitute of color, taste, and smell; but, as it readily absorbs gases and dissolves many solids, it is seldom found in this state. Where the depth of the oceanic waters is great, the color is a beautiful sky-blue, but in shallow water the yellowish tints reflected from the bottom mingle with the blue, producing a grayish green. In these semi-tropical waters, as for instance, of the Gulf of Mexico and the Strait of Florida, the sea-water is, during dark nights, occasionally of a brilliant light color—being phosphorescent. It is one of the most beautiful of marine phenomena, as may be often observed in Southern waters. Sometimes the crests of the waves, the spray thrown up by the ship's bow, and the wake she leaves behind, look as if they were on fire.

The chief agency of water is mechanical and alchemical action. In its pure state the solvent powers of water are very great, as among geological agencies it is first in rank and importance both as regards its mechanical and alchemical action. It is the chief agency in rock-making or rock-forming, in shaping mountains, and in excavating valleys. Its mechanical action manifests itself in softening rocks and earthy beds by penetration, causing disintegration through alternate freezing in Northern regions and alternate changes of weather in Southern countries; while its alchemical action manifests itself in its universal solvent power, yielding new substances while altering others. Koreshan Science teaches us that everything in the physical universe and its counterpart, the anthropotic world, is in constant motion, combustion, and re-creation, by the ever-active and immutable law of alchemy. Water contains in solution every element of the physical universe; in like manner, the blood in the anthropotic contains all the elements necessary for the up-building and repair of every part of the anatomical and physiological structure.

But this clear and colorless, tasteless and odorless alchemical compound is not only the most universal of solvents, it is also a constituent element and curative agent of the tissues of the human system. Water adds

The Flaming Sword

to the energy of the body by increasing the volume of blood, and in other ways contributing to the activity of the tissues. Water is coming to be recognized as a curative agent—and the more so, as the science of its proper application is thoroughly understood. Clear and soft water is valuable (1) to dilute the blood, so very necessary in all Southern climates, as nothing else relieves thirst like a drink of pure, cool water; (2) to cleanse the body of its perspiration or its impurities from within and without; (3) as the most efficient means of instilling heat and coolness into the body in the various forms of hydropathic applications. Nothing else will regulate the temperature of a fever patient so effectually as cool soft water applied in the form of compresses and various other applications. Dr. Kellogg, author of several works on hygiene, hydropathy, non-poisonous and rational remedies, says: "The scientific application of water will relieve the coma of narcotic poisoning, apoplexy, sun-stroke, and lightning stroke. Cold affusion is more potent than all other remedies combined. No salve, liniment, plaster, ointment, or medicated lotion is equal to pure soft water as a dressing for wounds. Water—hot, warm, tepid, cool, cold, or iced—is useful at the appropriate time."

Dr. Lane, author of "Diagnosis from the Eye," says: "Of the hydropathic or cold-water treatments, the simplest are at the same time the most agreeable and effective. ** With the use of common sense, sound and calm judgment, and the knowledge of Nature's laws, one will soon acquire the ability to do the right thing. The consciousness to benefit and not to injure the patient, coupled with a thorough knowledge of its science, the appropriate time, and the various forms of its applications, are some of the cardinal principles. I regard the sitting in cold water; the wrapping of the body in wet sheets or linen; the chest-shoulder bandage, and the short bandage from the armpits to the knees, as the principal treatments. ** These applications act most favorably on the liver, kidneys, and bowels, where half the ills originate." The other half originate in the brain and eye-strain. After such hydropathic application, the body must immediately be warmed, either by exercise in the open warm air, or in the room or by retiring, wrapped in a woolen blanket.

The allopathic physicians have wandered so far from Nature's immutable laws that they totally err, not knowing Nature nor the power of its wonderful-working laws. Evidently they have lost from their minds the fact that the existence of all living beings in the earth depends upon the alternate action of sun, water, air, and earth. It is just the same also with man. Nature's *materia medica* consists of unadulterated food, fresh air, pure soft water, sunlight, and its powers; electricity, magnetism, gravic and levic forces, etc., sleep, with its recuperating beneficence, appropriate clothing according to climate, elevating and exalting mental influences, non-poisonous herb remedies, scientific manipulations, or gymnastic exercises and mechanical appliances. As the former can only assist Nature, so can the true physician only assist the hu-

man system, for *all healing power is inherent in the living organism*; or, as expressed by the Founder of Koreshan Universology: "The vital potency of healing is not a substance extraneous to man's being, but in himself including spirit [that is, mental force generated between the nervous system and the blood], soul [the force generated between the blood and the solids of the structure], and the body. That is, the entire human structure is the laboratory in which the life forces are, generated and through which they must be controlled."

Thus, the vital potency of healing is a substance in the human being, or inherent in the physiologically living organism; and this is dependent, as common sense shows, upon the proper generation or production and supply of all the solids, fluids, and forces of the vegetable and animal existence. This is in agreement with what we said above, about Nature's *materia medica*. In view of this irrefutable cardinal fact, What is the office of a common sense or true physician? Assisting, advising, etc., both mentally and physically. For sickness or disease, both mental and physiological, indicates that the above named solids, fluids, and forces are thrown out of balance, either by one's transgression of the laws of Nature or by accident of some organic lesion. In this state, poise of body and equipoise of mind are lost. The patient is like the mariner upon the great sea without a compass. He is dis-eased. Now, call upon a common sense physician and let him perform his office according to common sense, and what will such a one do, in possession of the cardinal fact of healing? He will assist, advise, and restore by readjustment of the parts and restoration of the functions, which is accomplished by means of Nature's *materia medica*. The healing power being inherent, but thrown out of balance, the true physician assists in the re-installment of the lacking part, and thus brings about an equilibrium of the vital forces and fluids.

The most far-reaching transgression of the laws of Nature by any human being, lies in the vitiation first of the vital essence of the brain; second, in the eye-strain, lack and misuse of spectacles, and third, in forgetting that everything we put in the stomach has to be digested and assimilated. But as a healthy stomach can really digest only a certain quantity of food, it stands to reason that anything beyond this is poison which, if not excreted, goes to form dis-eased substance in the brain and body. In view of this, how much more injurious are actually poisonous vegetable and mineral drugs or medicines in allopathic doses! Beware of those! Moderation in eating and drinking, proper activity, and conservation of the vital sex-essences are therefore the bases of normal physiological health. Generally, individuals of a strong, healthy constitution are such as have inherited and come into this world with a non-encumbered brain and body of diseased substance. Inherited health or disease is a process which manifests itself either anabolic or constructive, catabolic or destructive. This inherited process accounts for the fact that some gain longevity with less moderation, while others with more moderation obtain a shorter duration of existence in present embodiment.

MEMORY OF PAST EMBODIMENTS.

Why Mortals Cannot Remember Having Lived Before; Restoration to the Higher Consciousness and its Memory.

PROF. O. F. L'AMOREAUX.

THE QUESTION is often asked, "Why should the 'man who goeth upward' retain the memory of past embodiments, while the 'spirit of the beast which goeth downward to the earth'—the human earth, for purposes of reproduction of the higher beings, loses it?" The *excreta* from the human kingdom, which goes downward to the lower domain to aid in the development of its products and their preparation for a higher life, do not carry with them any memory of their former estate. The fall of man, as taught in the Bible and Koreshanity, would not be possible without loss of memory in the fallen.

The loss of memory in death should be no more a source of wonder than its loss in sleep and in periods of unconsciousness, which in some cases have been long continued. Nor should any one wonder at the knowledge that Koreshanity has brought back to the world,—that God and the Immortals have no memory of the external world, because no consciousness on that plane during the period of the death of the divine Seed in humanity in order to reproduce the Sons of God. God cannot see without eyes any more than men. That is why the world is in its present state of intellectual and spiritual blindness.

The Almighty has seven Eyes; they are the seven divine Seers or Messianic personalities who, at seven periods of the grand cycle, are the sources of "the seven spirits of God sent forth into the whole earth." Knowledge is necessary to memory—there must be something to be remembered. God's knowledge includes everything, because in his journeyings in humanity he experiences everything that men experience; but that knowledge has its groundwork in sensation. But as the word itself plainly shows, sensation is the result of the activity of the physical senses. God, when in the interior of humanity, is a spirit and has not the physical senses. When He comes to the earth in his own personality, as he did in Jesus, and as he does in every one of the other six Messiahs or Seers, he takes cognizance of the external world. Under the conditions of his death in humanity, the Almighty can have no direct knowledge of things which occur in the outward spheres of life. The two divine Witnesses lay dead in "Egypt and Sodom [the sinful humanity], where also our Lord was crucified."

If sensation is necessary to knowledge and memory in the Immortals, even in God himself, it is obvious that there can be no memory of past embodiments to the mortal in whom there has been no real knowledge as the result of the operation of his senses. The physical senses of the new-born babe are not those of the being of which it is the reembodiment; hence it cannot have his knowledge, and surely not the memory of it.

Death ends the activity of the senses. The memory of an embodiment is carried into the spiritual world; but before reembodiment, a process of death must occur to the spirit and soul, whence a precipitate results; continuity of consciousness is broken, and memory of the

past lost to the reembodied. When death, man's last enemy, is destroyed, man's memory of the past will return. Jesus regarded all men of his time and of all times, under the curse, as *dead*, and hence destitute of the higher consciousness and of its memory.

THE UNIVERSE IN LEAST FORM.

The Microcosm is the Great World Involved; the Seed of the Whole; the Scientific Revelation.

WALTER BARTSCH.

THE PHYSICAL UNIVERSE is cellular, involving positive and negative elements; the central sun or nucleus of the cell being the masculine, impregnative pole; the circumference being the feminine, gestative sphere. The whole is the continual son or product. This renders it an integral triunity. When man becomes perfect he involves these three principles and becomes the microcosm. Such a personality was Jesus the Christ. He was *prime* or integral because he was the little universe. He was *biune* because he involved masculinity and femininity in perfect balance. He was *triune* because he was the son or product of his own impregnative and gestative powers. Being the involution of the universe, he was necessarily its seed. This constituted him the Creator. Plant a grain of wheat and many kernels of the same kind will be manifest in the fruition. The perfect human, or God-Man, produces the perfected genus—Theo-anthropoi.

Specific gravity and levity determine definite limitations of the alchemico-organic universe. Its correspondent, the perfected anthropostic realm, is also limited by a definite center and circumference. We will instance Jesus as the prime, biune, and triune factor. Here we have the figures one, two, three; from these, by certain definite laws of mathematics, we evolve the perfect cubical number, one hundred and forty-four thousand. If Jesus was the perfect anthropostic universe in its least form, his planting will evolve into the birth of the great perfect anthropostic universe or the Gods, whose numerical limitation is one hundred and forty-four thousand.

The question may now arise in the mind of the uninitiated, How was Jesus planted, and from what soil will he come? When he was with his Disciples he said: "It is expedient for you that I go away: for if I go not away, the comforter will not come unto you. * * * Howbeit when he, the Spirit of truth, is come he will guide you into all truth." Wood in its concrete form cannot render us comfort when we are cold, except it goes away and sends the comforter or the heat resulting from its combustion by fire. The concrete personal form of Jesus was transmuted to spirit when he disappeared. This entered the soil prepared for its planting; namely, the primitive church. Here it has undergone the necessary death, likened unto the seed of wheat which must die before its resurrection in the evolved grains at the top of the stalk. Now, at the end of the Christian dispensation, we are at the very harvest. The Reaper of whom it is prophesied, "He is my Shepherd and shall perform all my pleasure," has come to gather his fruit. The character of the age demands the science of the form and function of the universe and its relation to man.

Through a knowledge and application of this scientific doctrine to practical affairs here in the natural world, humanity will enter the divine state. Those who will may become the Sons of God. A thorough study of Koreshan literature will convince the unprejudiced of the rationality and practicability of this wonderful doctrine.

In The Editorial Perspective.

THE EDITOR.

THE DEATH OF THE CHRIST is one of the great central themes of the Christian system. The main thought of the Gospel is that the Messiah died for the sins of the world, and among Christians it has long been a subject of prayer and praise. But they talk of mystery; they do not understand what they say, nor do they know anything about that death of Jesus the Christ upon which the progress of the age depends. This subject has been variously discussed from theoretical points of view since the birth of the speculative theology of Christianity; theologians have vainly endeavored to discover what there was in the death of the Christ that could save a single human being. They have never answered the question as to how atonement in any sense was effected through the Messianic martyrdom. They have formed various misconceptions concerning the great purpose revealed in and through Jesus the Christ; they know nothing concerning his real mission to the world, and are therefore unable to correctly interpret a single text of Scripture referring to the relations of God and man. Koreshanity does not underrate the fact that the Messiah was put to death nineteen hundred years ago, by his enemies; his martyrdom is an established fact, and it became the basis of a wonderful and powerful propaganda of the primitive Christian system. We believe also that in three days the Christ came forth from the tomb alive and appeared to his Disciples, and that he was with them forty days in his new state of existence, ere he departed from the scenes of the external world. So far as the facts of the Gospels are concerned, as recorded in the New Testament, we have no quarrel with the teachers of Christianity; yet we say that the efficacious death of the Christ was *not* on the cross of wood at Jerusalem; that that death was not the basis of the atonement of God and man. If we should accept the usual conception of the atonement, we should be forced to the conclusion that the principles of divine justice do not obtain through the operation of definite law; and moreover, the writers of the Gospels would be made to contradict the words of Jesus himself. In the death that Jesus died at Jerusalem, and from which he arose in three days, he was *entirely passive*. He was led like a lamb to the slaughter; his life was taken forcibly by others, for he declared to his persecutors: "This is your hour, and the power of darkness." The elements of evil had full sway; they arrested the Christ, and through corrupt influence and mob rule, obtained possession of his person. The Apostles declared that He was "taken by wicked hands and slain." We dare say that no Christian will differ with us when we say that Jesus suffered *martyrdom* at the hands of his enemies; it was a plain case of expression of hate against the embodiment of all good. In that death Jesus took no *active* part; he was utterly helpless against the overwhelming power of the mob. But that death was not the death which he died for the sins of the world. Jesus expressly declared that his atoning death was *voluntary*, in which he was himself the active agent, not the passive: "I have the power to lay down my life, and I have power to take it

again; no man taketh it from me, but I lay it down of myself." Such words cannot possibly refer to His death at Jerusalem. There must have been some other death—the important one, of which the death at Jerusalem was merely typical. Now, when did Jesus lay down his life of himself, no man taking it from him? Jesus was crucified in more places than one. His typical crucifixion was at Jerusalem; but his *real crucifixion* was "in Egypt, which spiritually is called Sodom, where *also* our Lord was crucified." His death at Jerusalem at the hands of his enemies was but typical of his voluntary death through his crucifixion in spiritual Sodom, in the streets of the great city of Babylon, where died the two witnesses. The great death of the Christ was in the cross of his life with the mortal world. That cross was the crucible in which those whom he baptized and those with whom he was conjoined, suffered and died with him, that they might live and reign with him. As a result of that death, that cross in the spiritual fires of the age, new elements will be resurrected in the great consummation. The death of the Christ was his death as the Seed of the human race—his death in the soil of humanity. The laws of transmutation and reproduction make this conclusion inevitable; it is scientific; and Koreshanity, while not at all setting aside the facts of the four Gospels, regards them as typical of greater things. Jesus came to perpetuate the life of Deity and the life of humanity, for he was the Seed of the divine life; and the only way in which the Seed could perform its functions was to *die* in the processes of reproduction. According to the parable of the Sower, the soil into which the Seed fell was comprised of the hearts of men, where the Christ was crucified during the dispensation. The great harvest comes as a result of the great cross of the elements of divine and mortal life; it was the mixing of the substances of heaven and hell for the redemption of hell itself. It is the only way in which the powers of death may be overcome. The resurrection will be from the field in which the Seed was sown, the field in which the Seed died; therefore the resurrection will be from the natural humanity; and in the resurrection God and man unite in the perfection of Arch-natural manhood.

One of the greatest sources of danger to American institutions, even to the Government itself, is the persistent agitation of the laboring classes by men whose motives are questionable. The leadership of most labor organizations is neither wise nor statesmanlike; the policy of every labor leader is the use of force to carry his point. The mind of the ignorant workman is inflamed against Constitutional government, and fault-finding with the conduct of political and industrial affairs prevails in the ranks of labor. While it is true that in the labor-unions there are thousands of the most skilled workmen in the world, it must be admitted that in the field of organized labor there are hundreds of thousands of ignorant tools of labor leaders. What can an ignorant miner know about the principles of liberty or the laws of justice? Perhaps not one in a thousand of

them ever read the Constitution of the United States, nor ever gave a moment's thought to the fundamentals of political or industrial economy. The hordes are woefully deceived by the agitators. All phases of anarchy are instilled into their minds; their economic situation exaggerated, and extravagant promises are made to them, if they will only pay their dues when asked and strike when ordered. In Colorado the labor war has been raging for several months. A large percentage of the American population perhaps never stop to inquire about the character of the elements of insurrection in the gold-mining districts, and consequently they have no conception of the great difficulty the Government has had in putting down disturbances there. The military forces of the State of Colorado have had to deal with the roughest elements of the West—with miners morally hardened by cultivation of the cowboy spirit of daring and bravado, and general lawlessness and disorder of the mining camps. Ignorant of the principles of government, the miners are led to suppose that when attacked by soldiers for murdering a few dozen non-union miners, their rights are being infringed upon; and when subjected to forms of severe discipline, the so called reform press sets up the cry that the United States is being Russianized. It is no secret that labor leaders of the West, and in all parts of the country for that matter, advocate the use of force by members of the unions; they advocate strikes, boycotts, picketing, and all kinds of schemes for disobeying and evading the law. A few years ago a labor leader in an address at Salt Lake City, said: "Every union should have a rifle club. I strongly advise you to provide every member with the latest improved rifle, which may be obtained from the factory at nominal price. I entreat you to take action on this important question, so that in two years we can hear the inspiring music of the martial tread of 25,000 armed men in the ranks of labor." Under agitation, under the dominance of the spirit of anarchy, whether advocated under the name of socialism, populism, or democracy, or in ostensible defense of the so called rights of labor, the working classes are rapidly being drawn into the vortex which threatens the peace of the nation and menaces the rights of every American citizen. As long as men are murdered for seeking employment wherever there is an opening, as long as property is destroyed by union mobs, and the authority of Government resisted by strikers, it must be concluded, in accordance with the law of relation of effort and the fruits of the same, that the labor-union propaganda is inimical to the interests of American peace and prosperity.

The positions taken by the two great political parties of America on the Philippine question this year, are almost identical. Neither party, so far as its attitude is expressed in platforms, disregards the responsibilities imposed upon the American Government through its victory over Spain. It may be but a question as to when the Filipinos are ready for self-government. If it is proposed to give the Filipinos independence when they are prepared for it, there may be a very long waiting. But the attitude of the radical wing of the democratic party has done incalculable harm; and we consider that expressed sympathy for a people with whom the Government is at war is *treasonable* ac-

cording to the most sober judgment expressed through legislative enactment and the Constitution. It turns out according to careful investigation, that every distinct impulse given to so called anti-imperialism in America, found its reflex or rebound in some uprising among the Filipinos against the authority of the United States Government in the distracted islands. Every speech made during the last campaign which in any way gave promise of immediate independence to the Filipinos, and every speech in Congress opposing the policy of the Administration in the East, was the excuse for some native demagogue in the Philippines to institute a propaganda of rebellion, the basis of which was collection of excessive taxes to support a raid by armed savages. It may require years for an unthinking minority of the people of America to perceive the truth regarding the Philippine situation. The natives are so far from being able to govern themselves that all comparison between them and the Cubans is useless. The numerous broods of "leaders" in the Philippines have not the slightest conception of the principles of public service and welfare; they seek self-aggrandizement alone; and we dare say that if the people of the Philippines were left to the mercy of such leaders as have made themselves ridiculously conspicuous since the Spanish-American war, they would experience a more pronounced form of despotism than they ever felt under the government of Spain. Perhaps wise counsel prevailed at the late democratic convention in pursuance of plain duty; perhaps the new attitude is but a political *ruse*; but the marked changes in the policies of the democratic party are generally accepted as so many endorsements of the republican administration—at least in the establishment of the gold standard and the enforcement of order in the Philippine Islands.

It is generally expected that the twentieth century will witness larger cities by far than the century past. The world has in recent years come to look for great things, even things of universal magnitude. An English writer has some large conceptions concerning the cities of the future. The whole of Great Britain south of the Highlands is to constitute one great urban region. Formerly, the size of cities was limited by the circumference of convenience to business centers; but now rapid transit has made enlargement of suburban circumferences possible. It is thought that within the present century London will have at least 20,000,000 inhabitants, when all England will be a great suburban district, with penny telephones, and pneumatic tubes delivering everything at a minimum of cost of money and time. London today has perhaps over 5,000,000 inhabitants, and New York nearly 4,000,000—and the possible limits are not yet reached. In view of the above, we note that some years ago a Koreshan statement that the great Capitol City of the New Order would contain ten or more millions of inhabitants, was laughed at by the press and many short-sighted and prejudiced people. It is both interesting and amusing to note how the prejudiced mind is forced to change by the stern facts of progress!

Order develops from chaos through the activities of a nucleus of order.

The Open Court of Inquiry.

THE EDITOR.

The Processes of Re-Embodiment.

"Re-embodiment, like every other Koreshan conception, so far as I can understand, seems reasonable. But it is not quite clear to me how, having no remembrance of embodiments in the past, we can recognize friends in the spiritual world, and remember our doings in the physical condition, on passing out of this life. If I understand you aright, we in time forget the past. When men die and pass from the natural to the spiritual condition, do they remember former embodiments at the time, and do they again return to the natural state we are now in? This subject puzzles me more than all other Koreshan doctrines. I wish you would give me what help you can, so I may understand it more clearly."

Re-embodiment is not only a scientific fact, but it is the subject of belief of four-fifths of the human race. There must be some persistent quality of mentality—originating in the actual processes of consciousness in the spiritual world and return to the natural—that expresses itself almost universally in the form of doctrines that the individual members of humanity, as well as humanity itself as a whole, come down through the ages of experience and progress. Nothing is more obvious than the conception that the life which each individual possesses has come down through lines of ancestry; whence it becomes conclusive that the life possessed has found embodiment and expression in character, quality, and mentality in numerous personalities in the ancestral lines.

The Christian world has lost all conception of the principles and possibility of re-embodiment, though the Hebrew and Christian Scriptures teach the doctrines and laws not only of re-embodiment, but also of the resurrection or reincarnation. There is no conception more absurd than that no human being passes through more than just one earthly lifetime. If the individual man has no past, what guaranty has he that he may have a future? On the basis of the common Christian conception, there can be no rational answer to the question as to what it is that spans the gulf of time between one's single embodiment and the resurrection at the "last day." What is it that preserves man's identity from death to resurrection? If it were not for the

continual re-embodiment of human beings, as well as of life in all planes, equilibrium and correspondence between the natural and spiritual worlds would be destroyed; for if there is continual departure for the spiritual world on the part of humanity, without a corresponding descent from the spiritual spheres, the domain of spirit would ere this have become disastrously full to overflowing.

The reason that a spirit having passed into the spiritual world is enabled to remember to a great extent the experiences in the immediately previous embodiment, is that the spirit and its environing soul were continually impressed by the external physical and mental activities. The soul and spirit have a career in the spiritual world, terminating in a dissolution corresponding to death in the natural world. In the dissolution in the spiritual world there is a breaking up of the groups of entities comprising the particular spiritual nucleus; and there is a descent of the spiritual environment—a precipitate which passes into the *grave* of the spirit, which is a new natural body—a mortal, graven image. That is the reason Jesus called some men "whited sepulchers;" they contained the precipitate of corrupt spirits—they were full of "dead men's bones." In the death of the soul and spirit the consciousness ceases, and a break in the memory occurs.

The embodiment of a mortal man is but a *partial* reproduction of himself. In the processes of dissolution he is divided; and even when in the natural mortal embodiment, he partially imparts himself through the processes of generation and mental communication to his offspring. Upon his return to the natural world through the natural processes of reproduction, in the unity of elements through the functions of the male and female parents, his spiritual spheres are comprised of entities differing from those possessed by him before. The processes of division go on until the culmination of his career, which is in his "death to sin."

At every dissolution in the spiritual, there is generated an ascending

spirit as well as a precipitate—corresponding to the ascending spirit and precipitate of the mortal man entering dissolution. Through centuries of dissolution, the ascending spirits aggregate in the divine spheres. Through Messianic baptism *one may get back the higher elements of himself*, comprising his own "crown of life," and thus return to the divine life possessing the faculty of memory of experiences of the long past. He awakes to renewed memory in the resurrection. Mere entrance of the mortal spirit into the spiritual world gives him no more knowledge nor memory than he possessed in the natural.

Resurrection is the re-aggregation of one's self; it is the restoration of the man as he was formerly in his state of perfection. The processes of numerous dissolutions and projections of himself in the channel of mortality constitute the factors of *dismemberment* of mind and life. In the resurrection he is "re-membered" as to the component elements of his being and life, and hence he mentally re-members what transpired in the past. Re-embodiment involves the processes of return to the natural life on the mortal plane; resurrection or reincarnation is divine and occurs at the end of definite cycles. The length of a mortal generation is short—less than a century; the length of a divine generation is one dispensation or era of time.

The Principle of Inversion.

"What is the cause of the non-uniformity of the sun's annual motion on the ecliptic, which leads astronomers to assume an ellipse as the form of the "earth's orbit?" Is there any exact method of calculating the variation in velocity for any given time of the year?"

The absolute of truth and the absolute of fallacy involve processes of logical deduction from exactly opposite premises; but inasmuch as antithets are related by the operation of the great principles and laws of inversion, truth and fallacy must be antithetically correlative—that is, while fallacy is the complete inversion and perversion of truth, there may exist in the field of fallacious thought a system of con-

clusions, the order and arrangement of which correlate with the classification of the facts and departments of the true system of knowledges.

The apparent harmony of modern astronomy is no evidence that it is true, for fallacy may be as consistent with itself as truth is with its own premise. Exact mathematics may be applied to both; but it is inevitable that logical deductions from a true premise must be true; and likewise, logical deductions from a false basis make the conclusions absolutely fallacious. In a comparative study of the Koreshan Cosmogony and modern astronomy, the principle of inversion must be borne in mind. In modern astronomy the universe is "inside out;" so that it is supposed that instead of the heavens being between us and the center of the earth, all of the orbits of the heavenly bodies lie outside of the earth in the regions of limitless space. But all astronomical observations of the movements of heavenly bodies are on the basis of arcs of circles, and the records of the observations are made in the terms of degrees, minutes, and seconds of arc. It is only in the field of theoretical astronomy that the astronomer attempts to give his measurements value in miles.

That which is supposed to be irregularity of the earth's motion in space is, in fact, irregularity in the motion of the sun. According to the principle of inversion, substitute for the supposed ellipticity of the "earth's orbit" the elliptical form of the orbit of the sun. But ellipticity of the sun's orbit is but one of the factors of the apparent irregularity of the sun's motion, and consequent irregularity in solar time. The heavens rotate on an axis coincidental with the axis of the earth; but the ecliptic cuts the equator at an angle of $23\frac{1}{2}^{\circ}$. If the orbit of the sun were a perfect circle, the obliquity of the ecliptic would cause a regular variation in solar time, the sun being "fast" and "slow" by definite amounts in given times.

Owing to the combined results of the ellipticity of the sun's orbit, the obliquity of the ecliptic, and the variable solar influx and impulse, the seasons are unequally divided—the sun being north of the equator nearly 187 days, and south of the equator about 178

days—about 9 days' difference every year. When south of the equator the sun is nearer the actual surface of the earth than when in the north.

In the most exact computations of the rate of variation of the sun's motion, the factors of the precession of the equinoxes and revolution of the apsides of the sun's orbit must also be considered. By translating the difference between solar time and mean solar time into minutes and seconds of arc, the rate of difference between the motion of the actual sun and the astronomer's "fictitious sun" of mean solar time may be approximately computed.

However, the most direct method of ascertaining the exact variation in the velocity of the sun in its annual motion, is through accurate observation. All these variations are subjects of the most careful measurements and tabulation. In considering the subject of the variations of the sun's annual motion, let it be noted that the relations of the sun, moon, earth, and planets are not mechanical. The primary origin of the motion of the visible sun is in the central sun; and the central sun is sufficiently eccentric to produce the motions of its visible projection.



THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World, and National and Local News.

Important Foreign News.

During the past week a great deal of exciting news has come from the seat of the war in the East. The Russian fleet at Port Arthur, closely pressed by the Japanese, attempted escape from the harbor, leaving the city and fort without naval protection. The Japanese fleet instituted immediate pursuit, and succeeded in disabling a number of the Russian warships, even destroying or sinking one or more. The Japanese General with army surrounding the city, demanded surrender of the fortress; the demand was refused, whereupon bombardment begun, setting the city on fire. News of the complete destruction or fall of the city is hourly expected. In the attempted escape of the Russian fleet, Admiral Witchoft was killed, and many men aboard the warships. News is expected to the effect that Kourapatkin has met with disaster at Liao-yang, Manchuria.

The Czarovitch was born last week at the Russian imperial mansion, and great demonstrations in many Russian cities immediately followed. It is said that the Czar is so rejoiced over advent of heir to

the throne that he will free many prisoners.

Turkey grants demands of the United States, and American warships leave Smyrna. Sultans promises not to discriminate against American teachers in Turkey.

France expresses determination to put an end to lawlessness in Morocco; doubtless making preparations to annex the Moorish nation.

Dowager Empress of China institutes measures of reform and economy in the government of the empire.

King Edward prorogues parliament.

Happenings in America.

Walter Wellman, noted newspaper correspondent, completes his tour of investigation in Colorado; his verdict is that two leaders of the federation of miners' unions are responsible for the reign of terror; and he justifies the course of Gen. Sherman Bell in handling the rough and lawless element of the Colorado mining districts.

The Founder of Koreshanity delivered interesting lectures to Baltimore audiences last week; and the newspapers contained fair reports of the meetings and statements concerning the Koreshan System. A group of Koreshans live in Baltimore, and the outlook for a growing congregation is bright.

(Continued in middle column, next page.)

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| Space. | 1 wk. | 4 wks. | 3 mos. | 6 mos. | 1 yr. |
|-------------------|--------|---------|---------|---------|---------|
| $\frac{1}{2}$ in. | \$.30 | \$ 1.00 | \$ 2.50 | \$ 4.00 | \$ 7.50 |
| 1 in. | .50 | 2.00 | 5.00 | 8.00 | 15.00 |
| 2 in. | 1.00 | 4.00 | 10.00 | 15.00 | 30.00 |
| 3 in. | 1.50 | 6.00 | 15.00 | 20.00 | 40.00 |
| 5 in. | 2.50 | 9.00 | 20.00 | 30.00 | 50.00 |
| 10 in. | 5.00 | 15.00 | 30.00 | 40.00 | 70.00 |

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses fine folders, cutters, bindery apparatus, and new assortments of type.

WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,
Estero, Lee Co., Fla.

The Flaming Sword

List of ——*

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh. By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—The Logos or Word-Book. By Lucie Page Berden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Cellbacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100—What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Shortening.

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers, Fla., but address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

For the murder of a white family at Statesboro, Ga., a mob burned two Negroes at the stake, notwithstanding state troops were on guard. Lawlessness prevailed about the town, and many Negroes were caught and whipped. Many Negro families left Statesboro for places of safety.

Attempts are being made to reconcile the strikers and packers at Chicago and other cities where the meat strike prevails. Both sides appear firm. Packers running at nearly full capacity of their houses. Occasional riots; some strikers almost destitute.

Parker makes speech of acceptance before notification committee at Esopus, N. Y. There is nothing remarkable about the speech, and it may be disappointing to many democrats.

Admiral Schley, in an article in the *Saturday Evening Post*, defends his claim to honors for destruction of the Spanish fleet at Santiago, Cuba.

Elihu Root is nominated by the republicans, for governor of New York. The democrats propose to run Dan Lamont.

Building trades strike in New York spreads to associated unions, and work on important buildings stopped.

President Roosevelt receives 500 Porto Rican teachers at the White House.

G. A. R. Encampment held in Boston; 40,000 veterans march in parade.

Uprising of insurgents in Paraguay, South America.

Some Florida Items.

Tampa is the seat of war on open shops on Sunday. A crusade has been instituted by the church element, and the city is enjoying the enforcement of "the blue laws of Connecticut."

Members of the amusement committee of the South Florida Fair are arranging some attractive features which may contribute largely to the success of the Fair.

A new depot is soon to be constructed at Ft. Myers; it is to be a substantial building 60 by 100 feet, exclusive of warehouse, covered with slate and neatly painted.

Fishing season in Florida opened last week.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Commoner.—We have been favored for some time with Bryan's weekly publication, the *Commoner*, which now yields a great influence in the field of democratic journalism. Mr. Bryan is now putting a great deal of energy in his publication, which is now to be made noted for its advocacy of public ownership and kindred reform doctrines. While the *Commoner* is primarily a political paper, it has other departments of interest, including Current Topics, Condensed News, Home Department, Humorous Page, etc. The first several pages of each number contain original and fresh matter from Mr. Bryan's pen. 16 page weekly; \$1.00 yearly; W. J. Bryan, editor and publisher, Lincoln, Neb.

Student's Journal.—We have before us the August number of this journal, noted in the field of shorthand and typewriting. It is devoted to the interests of Graham's Standard Phonography, a popular system in America. An interesting article in the current number is by the Prof. W. D. Bridge, one of the ablest reporters in the world, on "How we Reported the Methodist Conference." A noted feature of each

THE FLAMING SWORD'S CLUBBING OFFER

*
There are a number of first class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan, which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

The Twentieth Century Home

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

"Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

OUR PROPOSITION:

| | |
|--|--------|
| The Cosmopolitan, 1 year | \$1.00 |
| The Twentieth Century Home, 1 yr. | 1.00 |
| Captains of Industry | 3.00 |
| THE FLAMING SWORD, 1 year | 1.00 |
| Total | \$6.00 |

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

DANGEROUS VACCINATION

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

"MEDICAL DELUSIONS"

is a work of 108 pages, paper covered, written by Dr. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 3 copies 50c; 6 copies \$1.

THE GUIDING STAR PUBLISHING HOUSE

Estero, Lee Co., Florida.

Send Ten Cents

—To—

THE FORT MYERS PRESS

...For...

Special Illustrated Railroad Edition

Contains over one hundred illustrations and articles on the various products and resources of Lee County.

The Fort Myers Press is published weekly at Fort Myers, Fla. Subscription \$1.50 per year.

Special Edition will be sent free to pay-in-advance subscribers. *

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, Md.—Mr. Henry N. Rahn, No. 534 E North Avenue.
 BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
 CHICAGO, ILL.—REV. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
 OTTUMWA, IA.—Mr. Madison Warder.
 FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
 FRUITLAND, IA.—Rev. J. B. Parmalee.
 KINGSTON, TEX.—Mr. N. C. Murray.
 LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
 MAD RIVER, O.—Mr. C. D. Shellabarger.
 NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.
 NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.
 SAN BERNARDINO, CAL.—Mr. John M. Lane.
 SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
 SHIPPENSBURG, PA.—Mr. Frank H. Smith.

The Wall Street Journal

The National Financial Daily Newspaper

Reveals the News and Facts governing Values. Studies underlying causes of Market Movements. Reviews, analyzes and criticizes Railroad and Industrial reports. Has complete tables of Earnings of Properties. Quotes active and inactive Stocks and Bonds. Records the last sale of bonds and the Yield on Investments at the Price. Answers, without charge, Inquiries concerning Investments.

One who daily consults the WALL STREET JOURNAL is better qualified to invest money safely and profitably and to advise about investments than one who does not.

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Send 10c for a sample copy of HUMAN CULTURE. If you want to know yourself and your talent, to better your condition and be a positive success, this Journal will point you the way. \$1. a year. Human Culture Pub. Co., 130 Dearborn St., Chicago, Ill.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 1223 Massachusetts Ave., Indianapolis, Ind.

The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

number is the Department of Rhetoric. 10 to 12 columns of each number contain beautifully written shorthand for general practice and reading. \$1.00 a year. 1135 Broadway, New York City.

American Economist.—This publication, a 16-page weekly, is one of the boldest and most persistent advocates of the republican policy of protection, and is the organ of the American Protective Tariff League. It is ably edited and aptly illustrated, and is doubtless read with great interest in the present campaign. \$2.00 a year. 339 Broadway, New York City.

McKee's Shorthand Magazine.—A neatly printed little magazine, 20 pages with cover, devoted to McKee's New Standard Shorthand. The shorthand is keyed in common print, furnishing opportunity for practice or comparative study. The editor is one of the proprietors of the McKee Business College, teaching shorthand and typewriting, as well as civil, electrical, and mechanical engineering. It is no secret that Mr. Van Duzee is one of the staunch advocates of Koreshanity at Buffalo, and we suggest that readers interested in those lines should correspond with him. Junius B. Van Duzee, Editor, No. 19 W. Mohawk street, Buffalo, N. Y.

NOTICE.

Notice is hereby given, in pursuance of the Statutes of the State of Florida, requiring all persons who are registered voters, residing within the following limits, to-wit: Beginning at the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, in the County of Lee, and State of Florida, and run from thence West to the Northwest corner of Township forty-six (46) South of Range twenty-four (24) East, then run South to the Southwest corner of Section nineteen (19) of Township forty-six (46) South of Range twenty-four (24) East, from thence run in a direct line to the Southeast corner of Section thirty-six (36) of Township forty-seven (47) South of Range twenty-four (24) East, then run East to the Southeast corner of Section thirty-one (31) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Southeast corner of Section nineteen (19) of Township forty-seven (47) South of Range twenty-five (25) East, then run East to the Southeast corner of Section twenty-four (24) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, the point of beginning, and lying and being in the County of Lee, and State of Florida; to meet at the store on the premises of the Koreshan Unity, in the Town of Estero, County of Lee, and State of Florida, on the first (1st) day of September, A. D. 1904, at ten (10) o'clock in the forenoon, for the purpose of selecting officers and organizing a municipal government for the Town of Estero, Lee County, Florida.

Estero, Florida, July 25, 1904.

| | |
|-------------------|------------------|
| Cyrus R. Teed, | Moses Weaver, |
| Geo. W. Hunt, | John A. Grier, |
| Thos. P. Gay, | David Strain, |
| R. W. Gray, | Geo. W. Clifton, |
| Lou. H. Staton, | Frank Clarke, |
| Chas. A. Graves, | Jacob Horn, |
| Chas. H. Hunt, | Andrew Howard, |
| Leroy L'Amoreaux, | J. H. Babbett, |
| Wm. Acuff, | Neal Harris, |
| Samuel Armour, | James Newcomb, |
| Walter Bartsch, | John Watson, |
| John S. Sargent, | T. M. Valey, |
| E. C. Miles. | |

Game of Familiar Quotations

—ARRANGED BY—
LUCIE PAGE BORDEN,
 FORMERLY TEACHER AT WELLESLEY COLLEGE.

Literary and Amusing. Very Popular for Afternoon Parties when Played Progressively.

What the Game is For.
"Next to the originator of a good sentence is the first quoter of it."—Emerson.

The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases often used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

How the Game is Played.
 Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations, per pack, in neat case, 50 Cents, Postpaid.

The Guiding Star Publishing House,
 Estero, Lee Co., Florida.

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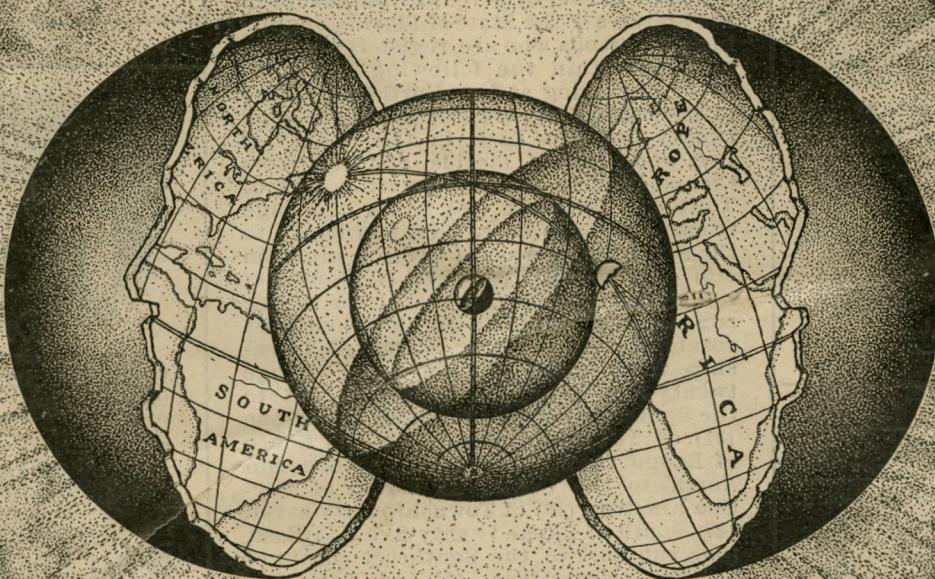
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VOLUME XVIII.

ESTERO, FLA., AUGUST 30, 1904.

NUMBER 12



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),

A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHIAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY